

CONTRIBUTION BOARDING SCHOOLS FOR SOCIAL CHANGES IN CENTRAL JAVA INDONESIA

¹Sudarno Shobron, ²Mutohharun Jinan, ³MA Fattah Santoso, ^{4*}Muthoifin, ⁵Agus Santoso

ABSTRACT--- *This study aims to discover the history of Imam Bukhari Boarding School from the early establishment and the further development, and the contribution of Imam Bukhari Boarding School in the term of Islamic da'wah movement particularly in Karanganyar Central Java. The objectives of the study are first to describe the early stage of Imam Bukhari establishment, the further development, the steps which were taken, the activity which is done in Imam Bukhari Boarding School. Second, to explain the contribution that Ma'had Imam Bukhari has done in the term of Islamic da'wah particularly in Central Java. The method applied in this study is descriptive qualitative method. The data were taken directly from Imam Bukhari Boarding School as the main source. The sources of the data are the policy holder, the founders of Imam Bukhari, secretary and officers of da'wah division of Imam Bukhari boarding school, secretariat division, administration officers, the teachers of the boarding school, and community leaders of Central Java. The data are collected through observation, interview and documentation, which are analyzed using descriptive qualitative method. It covers explaining and reducing the data, and finally makes the conclusion. The results of the study show that Imam Bukhari Boarding School is formed as an educational institution which applies comprehensive Islamic boarding school concept, the method of as Salaf, and Khalafi management concept. There are several stages of development that have been done. The stages could be divided into three stages, the establishment, developing and sustaining period. Now, Imam Bukhari is known as one of the best boarding school in Indonesia and reference for other schools. Imam Bukhari Boarding School also has great contribution in Islamic da'wah particularly in Central Java. The development of Islamic da'wah in Selokaton-Karanganyar has wider and better progress with the effort of the preachers who are also the teacher of Imam Bukhari. A good communication has been made between the civitas of Imam Bukhari, community leaders and religious leaders in Central Java.*

Keywords--- *Boarding School, History, Da'wah, Contribution, Islamic Education.*

I. INTRODUCTION

Islamic boarding schools which are "fathers" of Islamic education in Indonesia, were established because of the demands and needs of the era, namely spreading and developing Islamic teachings, as well as printing cadres of scholars and preachers [1]-[2]. As an Islamic educational institution, pesantren from a cultural historical angle

¹ Department of Islamic Education, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia.

² Department of Islamic Education, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia.

³ Department of Islamic Education, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia.

⁴ *Department of Islamic Education, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia, mut122@ums.ac.id, as112@ums.ac.id

⁵ Department of Islamic Education, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia.

can be said to be a training center that automatically becomes a cultural central Islam that is legalized and institutionalized by society [3]-[5].

The presence of Islamic boarding schools with a large number of students and coming from various other communities far away caused a kind of cultural contact between various tribes and surrounding communities. The economic life of the surrounding community is also becoming increasingly crowded and of course it will grow further. Since its inception the pesantren has been able to adapt itself to the community and meet the demands of the community. Islamic boarding schools at the earliest times, namely the time of Shaykh Maulana Malik Ibrahim functioned as the center of education and Islamic broadcasting (da'wah) which later developed as a printer of prospective scholars and preachers who broadcast the religion of Islam. Today there is a tendency to expand the function of Islamic boarding schools not only as religious institutions, but as social institutions and respond to social issues, such as: overcoming poverty, maintaining kinship, eradicating unemployment, eradicating ignorance, creating a safe and healthy life, and so on [6]-[7].

Imam Bukhari Islamic Boarding School is one example of Islamic boarding schools that try to print cadres of ulama and preachers who do not rule out active roles in the community in preaching and social. Having a relatively young age, only a dozen years old, trying to appear in the midst of society. This Islamic boarding school has produced alumni who strive to be able to take part and have a share in Islamic preaching in the community and try to return the Muslims to the true teachings of Islam, namely Islam in accordance with the al-Qur'an and al-Sunnah al-Shahihah [8]-[9].

II. LITERATURE REVIEW

Imam Bukhari's Islamic boarding school in history and its development experienced three periods. Pioneering Period (1994-1998). The beginning of the pioneering was called the Islamic Boarding School Ibtidaiyyah Tahfidzul Qur'an, an educational institution for pre-Ibtidaiyyah (1-year kindergarten) children and Ibtidaiyyah (SD 6 years) separate sons and daughters located in Jajar village, Laweyan Solo. The institution is still lacking in facilities education infrastructure especially the location of the cottage has not been owned by itself. Educators are also still at a minimal level, only a few of them are based in Islamic boarding schools. This institution also does not yet have a teacher hafidz and hafidzah. The majority of scholars and clerics are also not undergraduate standards. Moreover, financial conditions have not made it possible to go further. The education system and curriculum are also still looking for formats by adjusting the vision, mission and objectives of the institution [10]-[11].

HR solidarity and optimism are the main capital in this institution, so the management of education continues well and smoothly. The educational results can also be enjoyed by the santri which causes public interest to entrust their sons / daughters to this institution. The active role and direction of the foundation is also very urgent in providing motivation and direction to the boarding school managers. The leadership charisma has also made people more trusting and optimistic with this educational institution [12].

Development Period (1999-2010). The year 1999 was considered as the year of the establishment of Imam Bukhari Islamic Boarding School along with the move to its own location in the village of Selangaton, Gondangrejo sub-district, Karanganyar Regency, Central Java. This institution began to improve in many ways. Some of the steps taken by the management of Imam Bukhari Islamic Boarding School are:

Forming Management Structure Solid huts. This is the foundation and principle in stepping. The Lajnah Istiqomah Foundation formed a board of directors by stipulating Mudir, Deputy Mudir for the Field of Teaching, Deputy Mudir for the Main Secretariat which concurrently in the Field of Finance, Deputy Director of Infrastructure and some Special Staff for Mudir. The third Deputy Mudir has a structure and staff that are under it to help implement performance in implementing work programs. The board administrators also make visits to other institutions for comparative studies in shaping the management structure and the pesantren management system. Many things were produced in this comparative study visit, which of course remained adapted to the situation and conditions and human resources in Imam Bukhari Islamic Boarding School.

Finally, this institution already has a coherent management structure. With the completeness of the structure, it certainly facilitates the optimization of work by each person in each field. This pesantren strives to continue to optimize its performance by always holding upgrading continuously and appropriately the material. The form of refreshing the additional personnel needed also continues to be made to make the program and performance better and more advanced [13]-[14], [11].

Asatidzah Council. The board administrators made a surefire step in this matter, namely by upgrading the old asatidzah, because they were true loyalists for the lodge but some of them still had quality that had to be improved. completing scholarship is directed to continue his studies at a cost subsidized by boarding schools. The board of administrators tried to make additional asatidzah along with the addition of the number of santri, of course asatidzah who were ready to carry out the vision, mission and objectives of Imam Bukhari Islamic Boarding School. who are ready to work hand in hand and collaborate with the old patriarchs. The management of the lodge strives to pay attention to and strive to improve their facilities and welfare in the hope that the mind and energy can be more focused in improving and developing Islamic boarding schools [15]-[16].

Curriculum. The curriculum is a vital component in educational institutions. The better the curriculum, especially supported by the quality of the ideal teacher, of course the results will also be better. Marhalah Tsanawiyah, the curriculum has been adapted to the Islamic University of Medina. The syar'i curriculum in Marhalah Mutawasithah and Ibtidaiyyah was adopted from wizarotul ma'arif (Ministry of Education of Saudi Arabia) with the addition of the lughah curriculum and several general subjects as supporters. The one-year I'dad lughawi curriculum is a summary of the three-year mutawasithah curriculum [17].

The cycle of the santri's daily activities schedule is studying in the class at 07.00-12.40, halaqoh Al Qur'an in shubuh and ba'da maghrib, extra-curricular activities in the afternoon and evening study is sound until 21.45. each dormitory has a dormitory guardian from devotional santri and third-grade santri tsanawiyah as his companion who continues to strive to provide guidance and supervision to the santri.[18][11]

Facilities and Infrastructure. Seeing the physical development of Imam Bukhari Islamic boarding school is also relatively fast. In 1999 it only had 9,000m of land with only 15 classes, 15 dormitories, male and female mosques, offices, 25 bathrooms and kitchens. In this period, infrastructure also continues to increase but not so significant because it is more focused on expanding the land which has reached around 3 ha.

Progress Period (2011-present). The increase in the number of santri has continued to increase from year to year. In 1999 there were 250 santri students. As for now there have been 1600 santri. The number of registrants has also tripled more than what was received. This indicates that public trust in the hut is also increasing. Moreover, in 2011 Imam Bukhari Islamic Boarding School had received accreditation from the Islamic University of Medina

and currently there are more than 45 alumni studying there. At present, Imam Bukhari Islamic Boarding School has more than 160 religious teachers and religious teachers who are directly involved in the education and tarbiyya of the santri. The last education of the Asatidzah is that almost all of them are undergraduates, some even have masters and some are in the S2 study. Asatidzah and ustadzah were assisted by male and female khirij (dedication) staff with more than 130 people who all lived in the cottage complex for 24 hours. All live with santri in the dormitory of the santri with the main task as guardians of the dormitory, so that the activities of the santri in the dormitory will be monitored for 24 hours.

Imam Bukhari Islamic Boarding Schools can now be said to have an established curriculum so that it sometimes becomes a reference for several other Islamic boarding schools. This cottage curriculum is an independent curriculum that is tailored to the vision, mission and purpose of the cottage with a combination of 'ulumul syar'iyah, lughah, tool science and general science. Imam Bukhari Islamic boarding school has graduated 13 alumni groups. Some are still undergoing studies at various universities abroad such as the Islamic University of Medina, Al Azhar University Cairo, Najron University, Universities in Morocco, Universities in Sudan, LIPIA Jakarta and in various PTN and PTS in Indonesia. Some alumni who have finished S1 have returned to Imam Bukhari Islamic Boarding School to teach [19]-[20].

Current infrastructure facilities are increasing, the land has reached 4.5 ha, the local building is also much more added by the hall, GOR, several mini-fields, basketball courts, volleyball, badminton and others. Not to mention about other facilities such as computer laboratories, library, Bukhari mart, sports and extracurricular equipment. Facilitators related to academics, guardians of the santri can access the development of their sons and daughters by opening e-ponpes. Similarly, all licensing processes have been served with a computerized system Imam Bukhari Islamic Boarding School, aside from thinking about internal progress and development, also continues to think about external (community) progress so that the existence of the hut has benefits to improve religious and public welfare. Some of the things this pesantren does through Lajnah Dakwah are:

Hold Taklim Majlis. The form of religious formation in the community is by holding and multiplying the majlis taklim / pengajian. This is one of the most effective methods in tarbiyah and approach to the community. The more intensity of the science and recitation assemblies held by God willing, the religious community also increases. In the Imam Bukhari Islamic boarding school, there have been many majlis taklim held, no exception for the community around the Selokaton. Majelis taklim was held because of the initiative of the Lajnah Dakwah and also the people's request. Among them are general clauses in the morning, taklim fathers, taklim mothers and non-adolescents. All taklims are held in village mosques. Some taklims are held at the hut, like the Muslim clerics who are 'dedicated' to the fathers. As for the housewives, there are climates once a month at the women's hut mosque and also a week three times. specifically reading iqra ', Al Qur'an and tahsin. All taklim went smoothly because of the mutual need of both parties namely the lodge and the community. As a result, people appear to be more religious in their daily lives, also more mature in worshiping and worshiping, prayers congregation are more lively and more people can read the Qur'an. Shyness and disobedience in society are also diminishing [21]-[23], [16].

Delivery of Khotib and Mubaligh. Asatidzah Imam Bukhari Islamic boarding school is the frontline in da'wah which is expected to be able to color the Selokaton community towards a better one. In addition, they must be prepared for Friday prayers and sermons 'id. And some asatidzah are scheduled for Friday sermons' at almost all

the mosques in the Selokaton village. Likewise, when the community has a celebration or a tasyakuran, there are also many asatidzah huts, especially those who are able to speak Javanese who are asked to participate in worship.

Qur'anic Studies. Santri Marhalah Tsanawiyah was assigned to actively teach Qur'anic Studies. Currently more than 60 students are active in teaching Qur'anic Studies in 16 mosques spread in the village of Selokaton and its surroundings. Teaching Qur'anic Studies is very beneficial for santri because it is more able to foster awareness of the surrounding environment and also increase mental and teaching experience. Even the community is very helped by their children to worship properly and be able to read the Qur'an [21].

RDPI and IMSS. Carry out the Imam Bukhari Islamic Boarding School Da'wah in the activities and coordination meeting of the Selokaton village RDPI (Religious Development and Practicing Institute) which is held every Monday once a month which is coordinated directly by the village head father. 'at, taklim residents, Qur'anic Studies, anticipating Christianization, eradicating community diseases and others. One of the RDPI programs is to hold IMSS (Imam Masjid Selokaton School), where 34 participants are delegates of all mosques in Selokaton village. With hope, they are participants who can have sufficient provisions as prayer priests, khumib jum'at and be able to manage the mosque well.

Social Activities. The social activities that have been carried out are casting village roads, making wells in the distribution of basic necessities, distributing zakat money for orphans, poor widows and poor people, mass circumcision, clean mosques, blood donations, mass treatment and others. To organize all the activities above the pesantren form the Community Care Fund DPU (Dompot Peduli Umat) and sunduq ramadhan in which the source of funds is from asatidzah, employees, santri and santri guardians. From the funds collected, the Lajnah da'wah distributes internally to the cabin crew, the community and those in need. The lodge also routinely approaches Lebaran yearly giving gifts to the village government of Selokaton, community leaders and takmir of the mosque. In general, community interaction with the lodge is well established, institutionally and individually. It is true what was conveyed by the Messenger of Allah, preaching along with wealth will be more felt the results compared to just a mere missionary [19], [24]-[26].

III. DATA COLLECTION

This research was conducted at Imam Bukhari Islamic Boarding School, which is located in the village of Selakaton, Gondangrejo, Karanganyar, Central Java. The research used was descriptive qualitative field research, because the data directly from the field were related to Imam Bukhari Islamic Boarding School. The approach used in this study is a historical approach (reviewing a problem from the point of view of history and answering problems and analyzing them with methods of historical analysis) and sociological approaches (studying humans and human interaction with other humans, individuals with other individuals or other communities) [27].

This study uses primary data sources, namely directly to the object, namely interviews, documents, archives and direct observation or observation. There are three methods used to collect data in this study, namely observations by observing geographical location, organizational structure, facilities and infrastructure, activities, actors of education, actors of history and development of pesantren, preachers, community conditions and general conditions that exist in the Imam Bukhari Islamic Boarding School and the Selokaton village community.

The second is by interviewing the pesantren pioneers, boarding school officials, preachers of the da'wah, asatidzah pengajian and community leaders and takmir of the Selokaton village mosque. The third method of documentation is by looking at the cottage documentation album, cottage profile, data on teaching, courtesy, personnel and the Selokaton village document data [27].

Data analysis uses descriptive qualitative methods which include data reduction, data presentation and ending with drawing conclusions. Data reduction is done on the basis of the formulation of the problems to be discussed in this study, namely the history and development of Imam Bukhari Islamic boarding school and its contribution in the field of Islamic da'wah in the village of Selokaton. Presenting the data obtained about the history and development of Imam Bukhari Islamic Boarding School and its contribution in the field of Islamic da'wah in Selokaton village are presented in the form of narrative words, sentences or texts. The conclusion is to describe the history and development of Imam Bukhari Islamic Boarding School and its contribution in the field of Islamic da'wah in Selokaton village [22].

IV. DATA ANALYSIS

Data analysis uses descriptive qualitative methods which include data reduction, data presentation and ending with drawing conclusions. Data reduction is done on the basis of the formulation of the problems to be discussed in this study, namely the history and development of Imam Bukhari Islamic boarding school and its contribution in the field of Islamic da'wah in the village of Selokaton. Presenting the data obtained about the history and development of Imam Bukhari Islamic Boarding School and its contribution in the field of Islamic da'wah in Selokaton village are presented in the form of narrative words, sentences or texts. The conclusion is to describe the history and development of Imam Bukhari Islamic Boarding School and its contribution in the field of Islamic da'wah in Selokaton village. 22], [27].

V. STUDY RESULTS, SUMMARY AND CONTRIBUTION

Study results. Imam Bukhari Islamic Boarding School is an institution that can be said to start from the foundation which then gradually experienced a significant increase from various fields. This can be known by the area which has increased fivefold from the initial establishment and the local buildings and facilities. The number of santri also increases sharply every year. Improvements were also seen in the structure of the lodge, the education unit curriculum, extra-curricular, courtesy procedures, Pondok-Owned Business Fields and others. Hundreds of alumni have also spread their studies to various universities at home and abroad where some have finished their studies and have the ability to teach Imam Bukhari Islamic boarding schools and some others teach in various Islamic boarding schools / educational institutions in various regions in Indonesia. and solid collaboration between fields and personal is one of the keys to its success. The active role, charisma and authority of the mudir lodge also have a very extraordinary influence. The hometown of the cottage is very focused on taking care of the pesantren without being preoccupied with various other business and activities.

Summary. Imam Bukhari Islamic Boarding School has a major contribution in the development of Islamic da'wah especially in the village of Selokaton. The role of asatidzah, ustadzah and the santri shoulder to shoulder

plunging into the community to preach and hold social activities. Da'wah alone is certainly not enough, so various social activities also need to be pursued in an approach in the community. Seen the village of Selokaton, which was once a village far from religious law according to the sunnah of the prophet, now it has seen the development of its religion. Kesyirikan, superstition and khurofat have begun to erode. Kebid'ahan also began to disappear, as well as immorality and public disease dropped sharply. The Islamic environment also began to look real as it began to become a tradition of hijab in Muslim circles, the glory of the majlis taklim in various mosques and the crowds of congregational prayers in mosques and prayer rooms that existed.

Contribution and recommendation. At the end of this writing, the author will give some suggestions in the History and Development of Imam Bukhari Islamic Boarding School and Its Contributions in Islamic Da'wah in the Selokaton Village Society, namely: a). The Imam and Bukhari Islamic Boarding School must stay istiqomah from what has become a step and policy do not be easily complacent, you must stay grounded, then try to improve again. The conditions and conditions that have been conducive must be maintained, as well as the welfare of the staff and employees must also be considered to be improved. Improving the quality of Islamic boarding schools which is quite significant still has to keep the boarding house grounded, b). The Asatidzah must improve performance, knowledge and good faith. Asahdzah is qudwah for the santri and the surrounding community. Continue to be passionate in preaching in the community hut environment for the good of this country and nation, c). The santri must be passionate about learning seriously for the sake of the future of the world and the hereafter. Families and communities are very much awaiting their presence. The santri must be able to maintain this noble religious purity from the destroyer and the snorer, d). The community must be able to take advantage of the existence of the Imam Bukhari Islamic Boarding School Boarding School. And must continue to support all the positive steps of the lodge. Be enthusiastic about accepting their da'wah in the community, because pesantren do not teach except only goodness. Ignore deficiencies that are individual and institutional, because in this world there are no ivory that is not cracked, none is perfect, e). The village government to the center should continue to support the steps and policies of the Imam Bukhari Islamic Boarding School, because this lodge is only engaged in the fields of education, da'wah and social, far from political elements or even subversive, f). This pesantren only wants to invite the people and generation of Islam to purify the teachings of the Prophet so that they are expected to be able to bring the good of the people in the world and the hereafter. If the community is good, the diseases of the community will certainly disappear, so that people who are peaceful, happy, sakinah, mawadah and rahmah are created.

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